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Zion's Herald

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The Outlook.

The Chilean insurgents have succeeded in winning from Bolivia recognition as belligerents. Peru, Colombia, and Ecuador still hold aloof, but the inland republic is more gracious for a consideration. The port of Antofagasta formerly belonged to Bolivia. It, with the adjacent seaboard, was wrested from her by Chile during the war of the latter power with Peru. She has never regained it. Nor does she regain it now. She cedes it formally and in perpetuity to Chile, provided that it is a free port for all merchandise destined for her, and that an old debt contracted there, amounting to about four and a half millions, be cancelled. The Chilean junta, which holds the northern provinces, has consented to this arrangement, and Bolivia will own a right of way to the seaboard again, if the insurgents are successful. The latter are making strong efforts, through a deputation, to convince this country that they are entitled to belligerent recognition. If they could win this concession, England would scarcely hesitate to grant it also; and with this encouragement, the much-needed sinews of war would quickly be provided — to Balmaceda's probable defeat and overthrow.

A campaign of exceeding bitterness has opened in Louisiana. The proposed amendment to the State constitution which submits to the people the question whether a new charter shall be given to the Lottery Company, is to be voted on next April, and this issue swallows up every other. Candidates, both State and local, will be nominated in accordance with their attitude on this question, and on this alone. Some idea of the existing feeling on this subject may be formed from the utterances of Rev. Dr. B. W. Palmer before an anti-lottery meeting held in New Orleans last week. He openly declared that unless the lottery could be stamped out by legal means, "it would have to be crushed by revolution," and this significant threat was "loudly cheered." There is no Republican party in the State, and the Democrats are divided. The Farmers' Alliance, about 30,000 strong, oppose the lottery. The managers of the Company see that the negro vote, which is nearly equal to that of the white, must be purchased if they would gain their end, and they are willing to spend \$1,000,000 in their demoralizing campaign. They can rely on the Creole element, especially around New Orleans, but North Louisiana, as a rule, will vote solidly against them.

Elementary education in England has been compulsory during the last twenty-one years for children between the ages of five and thirteen; but it has not been free. The government has exacted a fee for each scholar, which, though not seriously felt as long as a family remained small, became increasingly burdensome, in many cases, as the home circle widened. It is now proposed to make this preliminary instruction free by the government itself paying the fee; that is to say, for every attendant at a public school between the ages of five and fourteen years, the sum of \$2.50 will be paid annually out of the national treasury. As the average attendance of children at these schools in England and Wales is somewhat over three and a half millions, the yearly cost to the government for this reform will exceed \$10,000,000. For Ireland an additional provision will be made of at least \$900,000 annually. Sectarian or other established schools will be treated by the government as in the same category as the new schools to be created under the proposed legislation. The uniform fee will be paid for children attending these private schools, and in case additional charge is exacted, the balance may be collected of the parents. The new measure is popular, acceptable to both the leading parties, and will not, therefore, encounter opposition. It will go into operation next September.

Lord Salisbury has promptly selected the two representatives of Great Britain for the board of arbitration of the Bering Sea difficulty. They will proceed without delay to the Pribilof Islands on board a British man-of-war and there collect all needed information for settling the questions which will be submitted next October. Of the two commissioners named, one — Sir George S. Baden-Powell — is particularly acceptable to our government because of the intelligent and considerate opinions which he has expressed on the matter at issue. He is a well-known publicist, a member of Parliament for Liverpool, and was at one time secretary to the governor of British Columbia. The other — Prof. G. M. Dawson — is the well-known geologist of Canada, and has taken part in the Yukon and other exploring expeditions. He has been somewhat decided in declaring that the British Columbian poachers indulge, is not destructive of the island fisheries. He will have an opportunity to investigate the sub-

ject more carefully. Our own commissioners have not been named, at the time we write.

The damaging rumors concerning Sir Hector Langevin, the Canadian minister of public works, and the leader of the Catholic party, have been substantiated in the parliamentary inquiry now going on at Ottawa. A witness testified on Saturday that he himself paid the minister, in his own residence at Ottawa, the sum of \$15,000 as "his share of the booty captured by unscrupulous contractors from the public treasury." This is but a single item of the testimony; yet it will be sufficient, unless invalidated, to relegate to obscurity and shame the oldest privy councillor in Canada, and to blight a career so splendid as to have been regarded as enviable.

The rebellion of the Moqui tribe of Indians in Arizona against the compulsory education of their children, has led to the massing of troops in the vicinity of their reservation, and may result in a collision. The order to collect the Moqui children and instruct them in accordance with law, was given last fall by Commissioner Morgan while visiting the tribe. About 104 pupils were gathered. The Indians were bitterly opposed to having their children sent to school, and their opposition has ripened into open resistance. An attempt will be made to arrest the medicine men and ringleaders of the hostile tribe; but this may be resisted. As the savages are armed with Winchester rifles, there is danger of a serious conflict. The tribe involved — the Oraiba — is a small one, and unless the Navajos are drawn into the contention, they will be speedily brought to terms.

A fresh testimony to the relative decline of the Negro element in our population, is furnished by General Walker's paper in the *Forum*. By comparison of the first census in 1790 to that recently taken, the ratio of the colored population of the country to the whole number is shown to have diminished from 19.3 per cent. to a little less than 12 per cent. The tendency of the black race to gravitate to the tropical States and those especially which contain lowlands, is also noted — a fact which Gen. Walker considers as imposing "important restrictions upon its capabilities of sustained increase within that range." The death-rate of the colored element, even in Southern cities, is shown to be much higher than that of the white element. Says the *N. Y. Times*: "It is certain that instead of gaining upon the white race in any part of the country, the Negroes are steadily losing ground and becoming a diminishing factor in the population."

Briefer Comment.

FRANCE behaves a shade worse than the United States in her treatment of the Brussels Slave-trade Convention. We neglected it; she has rejected it. All the leading nations but our own and France have ratified it. It is confessedly a measure of urgent importance, and one which cannot become operative without the unanimous consent of the powers represented. Proper consideration of it was prevented by the pressure of more immediate matters in the closing days of our last Congress. This neglect might be remedied on our part; but the decided vote of 4 to 1 by which the agreement was voted down in the French Chamber, seals its fate. The foremost humanitarian project of the present appears to be hopelessly thwarted.

MONG the tasks proposed by the Bowdoin College Scientific Expedition, which started for Labrador last week, is the investigation of the reported cataract of the Grand River, which, at a point about two hundred miles from its mouth, is said to narrow its volume to fifty feet, and to plunge down a perpendicular descent of 2,000 feet. If the report be true, or even half true, the most stupendous waterfall in the world awaits discovery and accurate measurement. Says the *New York Sun*: "Only two white men, Messrs. Maclean and Kennedy, the latter of whom was the manager of the Hudson Bay Company in 1850, have ever seen these falls, though much has been heard of them from the natives of Labrador, who regard the falls with superstitious dread and imagine that he who looks on them will soon perish." It is to be hoped that no unhappy fate will befall the Bowdoin explorers, and that they will be able to clear up this mystery.

SCIENTISTS as well as farmers are interested in the experiments about to be undertaken by Dr. Dyrenfurth in some arid region in the West, to ascertain whether rain can be precipitated by exploding balloons in the mid-air. By bombarding the "moisture belt," the electric or other tension, it is assumed, may be overcome, and rain may be released, somewhat as lightning is thought to release it. The experiments will be conducted by the Department of Agriculture, the last Congress having appropriated \$7,000 for the purpose.

EVEN if the supposition be well-founded that the comparative falling-off in increase of population in Iowa and Kansas, as compared with neighboring States during the last decade, can be attributed only to the repelling influence of the prohibition enactments in these States, nothing determinable need therefore be deduced. Settlers who shun a community because sobriety is enforced by law, can well be spared. Investigation will probably show that the small percentage which these States may have lost in number is more than made up in quality; and further inquiry might possibly reveal the fact that a part of the excess in the adjoining States is housed in their penitentiaries.

THE Farmers' Alliance is not prospering. While President Polk is canvassing Mississippi for the interest of the "sub-treasury scheme" and predicting a terrible civil war unless the money-power in this republic is humbled, the president of the Missouri Alliance, Mr. U. S. Hall, pronounces the "scheme" both, and calls for a meeting of its opponents to convene in Dallas, Texas, July 10. This threatened split is ominous enough; but a serious bolt, on the same ground, is also planned in South Carolina, Gov. Tillman taking the lead; while in Kansas, the stronghold of the new party, a wrangle is said to occur at every nomination of candidates for office, the disappointed factions at once withdrawing and declaring their intention to rejoin the old parties. The sub-treasury project has all along threatened to

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Our Editors.



REV. CHARLES W. SMITH, D. D.
Editor *Pittsburgh Christian Advocate*.

IS THE METHODIST EPISCOPAL CHURCH SUFFICIENTLY DEMOCRATIC?

IN spirit and practice the Methodist Episcopal Church has always been thoroughly democratic. She has been the church of the people, all classes of the people, and must ever remain such. In her government the church is now either too democratic or not enough so. She should go back to what she once was, or go forward to a broader policy.

As developed by the fathers the economy of the Methodist Episcopal Church was unique, compact, consistent; it had the military genius, the heroic purpose, the apostolic spirit; it sacrificed everything to success in its holy calling, to aggression and victory. The government was in the hands of the clergy, and the sinews of war in the hands of the laity. In the matter of the distribution of ministerial service, both parties kept "hands off." They left that to a third and disinterested party equally related to both, whose word on this question was supreme. The minister made no choice of his field; the people expressed no preference for a pastor. The one was sent, the other welcomed; and the people paid for the support of their pastors just what they were willing to give. The ministers, although they had the entire government in their own hands, persistently refused to make any provision for their own support beyond the free-will offering of the people. Their devotion and chivalry in this particular are almost without parallel.

But important modifications of this plan have been made, some by law and some by custom. By a change in the fundamental law laymen have come to be represented in the law-making body of the church, where they have in their hands a power equal to that exercised by the laymen of any other church; that is, the absolute power to prevent any action, whether legislative or elective, which may not meet their approval. Nay, they have an advantage possessed by the laymen of no other church, so far as we know, when the two orders deliberate as one body. In those bodies, the orders being equal in number, the laymen, to defeat an action, must count their last man; but in our General Conference, through the "vote by orders" process, a bare majority of the laymen present and voting may prevent any proposed action. Neither order can, it may seem, but either may defeat action not agreeable to it, and under our present plan, by a bare majority of its members. So much for the law.

By custom — not law, but by custom now well established and rapidly growing — the laymen in most of the desirable churches have come to claim the right to choose their own pastors, and in a majority of such cases they do practically control the question. Therefore, the theory that our appointments are made by a third party is to this extent a theory only.

So it has come to pass that the laity have

Absolute Negative Power

in legislation and in all General Conference elections, and in all the best charges the practical right to choose their own pastors. Thus far we have departed from the original and equitable order, and all in the one direction. The handle is on one side of the jug, and is growing rapidly in size and strength. The ministers have voluntarily taken the laymen into full partnership in the government, and have tacitly consented that they shall choose their own pastors. And what have the ministers gained through these changes? Nothing whatever. They have acquired no theoretical or practical right to choose their fields of labor, nor any legal right to compensation for their services. Indeed, that a minister is known to desire an appointment, is usually good reason to the laymen for his not getting it. He must stand and wait until he is called, or in the absence of a call is sent, and then he will receive for compensation what the people voluntarily give, be that much or little. Under the compact he has no claim he can enforce in the church or at law. It is seen, therefore, that in the changes which have come in this unique and effective system the ministers have surrendered much, and have, so far, gained nothing; while the laity have gained much, and surrendered nothing. We have gone far enough to remove from the original foundation, but not

far enough to get on to another and better one. To be consistent, we should go back to the old order — an equitable distribution of rights, duties and powers — or go forward to an adjustment broader and better than the present. But we cannot go back. Our faces are to the future. The changes made, although not all they should have been, are yet in the right direction. We must go on; and our on-going will be toward a broader democracy.

But it must be premised that this movement, however rapid it may be, or however far it may go, shall not imperil or weaken the order of the ministry in the church. A divinely-called and separated ministry, having special functions and powers, must be recognized and preserved. In teaching the ministry must be authority; in its hands are the sacraments, and it should stand at the head of the moral and spiritual discipline of the church. It does not follow from this, as has sometimes unfortunately been inferred, that there are classes formed within the church having conflicting rights, interests and duties, and that each must stand guard to prevent wrong and robbery at the hands of the other. This is a most mischievous notion. It has given rise to suspicions, jealousies and conflicts, and has often prevented the accomplishment of good. In fact, the ministry and laity are but indispensable members of one body, having interests which are mutual and inseparable. They are one. And he who seeks to array them against each other is the enemy of both.

To be specific, I suggest as

Suitable Changes

in the direction indicated, to be made with discretion, the following: —

1. Equalize the representation in the General Conference by bringing the number of the laymen up to that of the ministry, and then organize the body into two houses — the Clerical House and the Lay House. The details of the plan cannot be outlined here.

2. As soon as the laymen shall indicate their willingness to take up and faithfully discharge the added duties, admit them to the Annual Conferences in the number of one delegate from each pastoral charge. True, the business of these Conferences is largely ministerial, but that need not debar laymen. Indeed, it is in some respects a strong reason for their admission. Ministers would find the presence of the laymen to their advantage. It would to a large extent relieve them from the suspicion of cultivating class interests. It would save them, on the one hand, from the charge of improperly shielding and protecting some, and, on the other, from that of attempting to keep down or crush out others who of their own weight go to the bottom. It would be worth much to the ministry to be relieved of these false and injurious insinuations. And the laymen need no more than to get into the Annual Conferences to understand and settle this question. Furthermore, the ends of justice would be promoted and the tongue of criticism to a considerable extent silenced by having judicious laymen on all trial committees. Professional favoritism or prejudice would not be charged if they were on the committees. It is not a sufficient objection to this to say that "every man is entitled to be tried by his peers." Trial by peers is merely trial by equals, and in the eyes of the law all citizens are equals. On questions of moral and Christian character every member of the Methodist Episcopal Church in good standing is the peer of every other member, be that other minister or layman. They are under the same law and subject to the same authority — that of the church. There is, therefore, no sufficient reason in propriety, equity or law which would exclude a layman from the committee to try a minister, or a minister from that to try a layman.

3. If the plan of asking for pastors is to continue and grow, as seems certain, then it is time to break up the aristocracy of the present system, and introduce a genuine democracy. At present one, or at the most a few, men choose the minister without any voice from the church. It is given out that "the church" desires the man named, and has asked for him; when in fact the church has said nothing; has not even been consulted, and has no knowledge whatever of the man selected. This plan is in no sense democratic, and in intelligence and loyalty does not at all compare with the plan of an uninfluenced assignment by the appointing power. So if this thing is to continue, and is to be justified in the name of democracy, let it be made democratic in fact, by giving the church a chance to be heard, and not leaving it to a few self-constituted or appointed leaders.

4. In this broader democracy the laymen should boldly assume and faithfully discharge all the duties belonging to them, thus relieving the ministry of all non-ministerial work. The whole of the temporal economy of the church is included in this statement. Taking the country over and the years through, it is not saying too much to affirm that the ministers have built eight-tenths of all the churches. That is, they have projected them, urged their necessary, raised the money, and in many cases have superintended the construction. This seemed necessary. In the new and feeble fields it will likely continue for some time. But if we are to have more democracy in the system, the democracy must show itself worthy and competent to take up its end of the burdens and responsibilities on a small and sorely-burdened class. In this way ministers should be relieved of all responsibilities for building churches, raising money to pay for them, carrying church debts, nominating or having any official connection with the trustees of church property. All this is outside of a minister's legitimate work, and should be attended to by the laymen.

5. In this new order of things ministers must receive an ample guarantee of a suffi-

cient support. Under the system as it was in its purity they had no reason to complain at this point. They held rights to balance this. But having surrendered many of these, they are entitled to some relief here. The laymen cannot in fairness do less than give it. Then it would not be in the power of a dissatisfied faction to bring a minister to the point of starvation in order to force him to terms or drive him from the charge. The laymen would be independent in their place, and the minister equally so in his.

These are, in brief, some of the chief changes which seem to be demanded by our history, by the logic of our present position, and by the spirit of the age. For practical force and efficiency nothing could surpass the system as we received it from the fathers. But it was not in harmony with the genius of our American institutions, and modifications were inevitable. As they are being made, it should be the aim of the church to see that they are equitable, and that they preserve, as far as possible, the effectiveness of the system.

This paper is not intended to imply that there is any widespread discontent with the present government of the church. Such is not the case. Nor is it intended to advocate the rash introduction of any of these changes. It is intended merely to recognize the steady tendency of our growth, and to indicate the ends to which we should come in the natural order of events, and under the safe guidance of the Divine Hand.

Pittsburgh, Pa.

A SUMMER SCHOOL OF MISSIONS.

REV. JAMES MUDGE, D. D.

THE annual gathering of missionaries from eighty to one hundred strong, belonging to all countries and all denominations, at Clifton Springs, may well be called a summer school of missions, since there is no place where so much inspiration and information on this subject can be obtained in the same space of time. Whoever wishes to get his interest in the evangelization of the world quickened, his faith in the speedy success of the Gospel strengthened, his sympathy with Christian work and workers in every department intensified, his enthusiasm for the salvation of all classes of men kindled, his sense of the unity of the Christian faith under its various names deepened, and his acquaintance with the best set of men and women on the face of the earth greatly enlarged, cannot do better than to arrange to spend the second week of June next year in Clifton.

The International Missionary Union, which has just held its eighth annual session at the famous sulphur springs sanitarium, June 10-16, is steadily broadening out into something very like a college. After wandering about for some years, it has now settled down in permanent quarters under the fostering care of the benevolent Dr. Foster, who has built for the especial accommodation of the meetings a beautiful and commodious tabernacle, and who gives free entertainment for the week to all the members. Arrangements are also in progress, largely through this same benevolence, to establish an endowed lectureship that shall add to the attractions of the week by securing a brief course of carefully-prepared lectures from some person of acknowledged eminence, said course to be also delivered in other centres and eventually published.

But without this there is already provided from year to year almost a surfeit of fat things which tax the digestive ability of the strongest. When so large a number of specialists and enthusiasts get together, all running over with information and zeal, the only difficulty is to regulate the flow of matter and the proportion of the topics. The session just closed was favored with the presence of 90 missionaries, including such men as Drs. Cyrus Hamlin and G. W. Wood, of Turkey; Dr. J. L. Nevins, of China; Dr. S. Jessup, of Syria; Dr. G. W. Chamberlain, of Brazil; Dr. L. M. Vernon, of Italy; Dr. S. H. Kellogg, of India; Dr. Scranton, of Korea; Revs. E. R. Young, of Hudson Bay; W. H. Roberts, of Burma; V. C. Hart and N. J. Plumb, of China; E. P. Dunlap, of Siam; G. H. Guterson, of India; Dr. Narayan Sheshadri, of Bombay, and many others. Other countries well represented were Japan, Persia, Australia, Africa, Mexico, Guatemala, and the Hawaiian Islands.

With the aid of a vivid imagination the reader can form a faint idea of what such a congress of nations must be like. One of the inmates of the Sanitarium said, "It is worth being sick all the year just to be here this week." A gentleman who came simply for the Sabbath, which was indeed a high day, remarked that he would have given a hundred dollars to have had his daughter present. Another visitor, a layman, publicly declared that he had received there a knowledge of the growing power of foreign missions which he would not have got in his home church in five centuries. A lady found no words to express her impression of the scene more fitting than the line of the song, "It must be now that the kingdom is coming in the year of jubilee."

Besides the platform addresses from eloquent lips that filled most of the evenings and some of the afternoons, many valuable papers prepared by absent members of the Union were read. One of the best of these, calling out enthusiastic recognition and profitable comment, was by Dr. McLaurin, of Canada, concerning the effect which will be produced on the Christianization of India by the great numbers of pariah and low-caste converts who are now swarming into the church. The discussion on this brought out cautions from some of the veterans against the tendency, seen too prominently of late in many quarters, to lay the whole stress of effort on the

mere proclamation of the Word to the largest possible number in the shortest possible time, and paying no heed to getting men really saved and built up

Miscellaneous.

"FASTING" IN HOLY SCRIPTURE.

ARCHDEACON F. W. FARRAR.

The scope of this paper is strictly limited. It is an inquiry to

The Amount and Nature of the Sanction which the practice of fasting receives from the authority of Holy Scripture.

With the definitions of fasting, in its connection with religious institutions, we need not greatly trouble ourselves. In Scripture fasting means primarily the total abnegation of food for a particular period; and all later meanings are only modifications of this. In ecclesiastical literature a distinction has arisen between fasting and abstinence—the latter being defined as "the depriving ourselves of certain kinds of food and drink in a rational way, and for the good of the soul;" whereas the former limits the quantity as well as the kind of food. As early as the second century Tertullian says: "Exceptio est uirorum quorundam portionale ieiunum est;" and Bellarmine, in his treatise on fasting, distinguishes between "a spiritual fast," which is abstinence from vices; "a moral fast," which is parsimony and temperance in food and drink; "a natural fast," which is abstinence from all food and drink taken in any way whatever; and "an ecclesiastical fast," which is abstinence from food in conformity with the rule of the church. Passing over all such details, we will inquire only whether, and how far, fasting is to be regarded as a thing of Divine or permanent obligation.

We may omit from our inquiry all Scriptural mention of the customs of the Jews, and other Eastern nations, to fast at periods of bereavement, terror, and special humiliation. Such, for instance, was the fasting of Joshua and the elders of Israel after the defeat of Ai; of the Israelites in general after their humiliation by the tribe of Benjamin in the effort to avenge the infamy of Gibeah, and at Mizpeh under the pressure of Philistine tyranny; of David during the mortal sickness of his child by Bathsheba; of the Ninevites when called to repentance by Jonah; of Daniel and Esther and Nehemiah at important crises of their individual history. Such fasts belong to the natural instinct which finds expression among almost all nations in nearly every age. Whether, with Mr. Herbert Spencer, we trace the origin of voluntary fasting from the custom of lavish offerings of food to the dead; or, with Mr. E. B. Tylor, from the desire of superinducing abnormal mental conditions for the purpose of dreams and divinations; or, as seems more probable, from some dim desire to avert the wrath of Heaven by the simulation of an effect which is spontaneously caused by circumstances of mental agony, physical terror, or strong excitement—the practice is found to exist all over the world. Certain it is that fasting, at least among priests, but also in many forms of religion among the laity, is connected with worship, alike in savage and civilized communities. Every one will see that moderation and temperance are infinitely better preparations for adoration than surfeiting and drunkenness. The Jewish priests, after the fatal irreverence shown by Nadab and Abihu, probably under the influence of wine, were forbidden altogether to touch strong drink during their periods of ministration. Such abstinence is obviously wise, and if a careful avoidance of any approach to gluttony or luxury is to be described as "fasting," it is obligatory on all men at all times; nor is it any encroachment on the sacredness of "the liberty wherewith God has made us free" if it be recommended to us more urgently at particular seasons.

Ecclesiastical Fasting

—the appointment of stated periods for abstinence from all food or particular kinds of food—is so far from being characteristic of Judaism or of primitive Christianity, that both religions are conspicuous, in comparison with nearly every form of heathendom, by their rigid subordination, and (in some aspects) by their absolute disapprobation of it.

Thus in the early sketch of the world's history and beliefs for two and a half millennia, fasting is not once mentioned. The Patriarchs are presented to us as ideal types of faithful and God-fearing men, but we are not told that they ever thought it a religious duty to abstain from food.

In the remainder of the Pentateuch we find but three references to fasting. These are the fasting of Moses on Sinai; the fast of the Day of Atonement; and a private temporary vow of a woman "to afflict her soul" (Num. 30: 13). To the latter we need not allude.

We are told that Moses, when he was with God on Sinai, fasted forty days and forty nights. Probably we are meant to deduce from this allusion the high spiritual lesson that man liveth not by bread alone, but by every word which proceedeth out of the mouth of God. So it is interpreted by the Jewish legends. It was fasting with ecstasy, and therefore stands in no relation to the fasting of affliction or humiliation. The Talmudists imply that self-denial was not the object of this fast, when they tell us that Moses was supported all the time by the music of the spheres. We must class this period of holy seclusion, as a training for special revelations or special struggles, with the forty days of Elijah and of our Lord in the wilderness. The allusions are altogether too vague and slight to permit of our insisting on any details. Nothing more seems to be implied than that they were sustained amid the privations of the wilderness. These fasts must have been altogether abnormal, nor can they enter, otherwise than in the most general manner, into the range of conduct intended for the initiation. Indeed, as regards our Lord, St. Mark only mentons the temptation; St. Matthew speaks of Him vaguely as "fasting" forty days and forty nights; while St. Luke says that "in those days He eat nothing; but both the latter evangelists separate the fasting from what would be its natural effects, by saying distinctly that it was only 'afterwards,' only 'when those days were accomplished,' that He hungered. A long-continued fasting dissociated from hunger is not possible to us.

Moses only established one fast day in the whole year, on the tenth day of Tisri, the seventh month. It was the great Day of Atonement, and on that day strict abstinence was enjoined from evening to evening. It was succeeded five days later by the most jubilant festival of the year, the Feast of Tabernacles.

Recent criticism, however, forces on us the question: Was this fast really of *Mosaic* origin? Can it, consistently with the sacred duty which we owe to truth, be assumed tohave certainly belonged to the legislation of Sinai? For of the great Day of Atonement—the day (*yoma*) of the year *par excellence*, the day which Philo strikingly calls "the feast of the Fast"—with all its gorgeous, stately, and deeply significant ceremonial, we find not the faintest trace throughout the long centuries of Jewish history, from the days of the Exodus down to the Exile. There is not so much as a hint that it was known to Joshua or to the Judges. Not even in the eminently sacred book of Chronicles is it ever or anywhere indicated that its regulations were carried out by any king or by any priest. There is not a syllable from which we could infer that Eli, or Ahimelech, or Zadok, or Abiathar, or Jehoiada, or Hilkiah, observed it. David does not refer to it in his Psalms, nor Solomon in his Proverbs, although in both there are so many passages in which an allusion to its striking symbols would have been singularly appropriate. Neither good Hezekiah nor good Josiah show a sign that they had heard of the expiation in the Holy of holies, or of the scapegoat for Azazel. Was there no one to remind poor leprosy-stricken Uzziah, when he was shut up in the House of the Unfortunate—was there no one to tell Manasseh in his heart-broken penitence—that a great day had been expressly provided every year as a propitiation for the sins of each soul in the whole nation?"This," some one will say, "is only the *argumentum e silentio.*"It is astonishing how many there are who think that everything is settled by a trite phrase. A mathematician is said to have got safely through the Latin disputation for his degree of doctor of divinity on the strength of constantly repeating *nego consequentiam*. No doubt the argument from silence is sometimes inapplicable, and may sometimes be pressed too far; but, supposing that in our English history for a thousand years, from the days of Egbert to those of Queen Victoria, Christmas or Yuletide was not once alluded to by any single English writer, religious or secular, would it not be regarded as a tolerably decisive proof that the observance of Christmas was, during that epoch, unknown?

But in the present case the silence is far more remarkable. For when we turn to the great Hebrew prophets, we find in almost all of them the triple strands of menace, exhortation, and promise; and there is scarcely a page of their writings which might not naturally have led them to urge upon the sinning, repenting, backsliding people the meaning of that great memorial fast-day, on which alone the high priest entered through the veil into the holiest place, and "made atonement for the children of Israel, because of all their sins, once in the year." Yet not one of the prophets makes any allusion to this annual cleansing and this "isolated fast." Nor is this all. If there be one place more than another where, in accordance with every law of evidence, we should have looked for a special emphasis of insistence on this memorable day, it is in the ideal reconstruction of the temple, its priesthood, and its Ecclesiastical institutions which occupies the last nine chapters of Ezekiel. Yet while we there find a most minute description of the temple and its appurtenances, "and all the forms thereof, and all the ordinances thereof, and all the laws thereof," yet of the Day of Atonement and its distinctive ceremonies we find no mention at all.

And to crown our uncertainty we have now to face the strong critical arguments of Graf, and Colenso, and Kuennen, and Wellhausen, and Robertson Smith, and Driver, which tend so powerfully towards the conclusion that *in its present form* the whole Priestly Code—*to part of which the institution of the Day of Atonement belongs*—cannot with any certainty be brought back to a period earlier than the Exile. The conclusion cannot indeed be ranked as yet among the accepted data of Biblical criticism. But if in the supreme and sacred interests of truth, we are ultimately compelled to accept it, we shall be landed in the doubt whether the Divine legislation of Sinai established so much as a single day in the whole year to be set aside as a day for "afflicting the soul," to which the act of fasting was supposed to belong.

If we turn to the Psalmists and the Prophets as the deepest spiritual teachers of the Hebrews, they, in their turn, lend no countenance to the observance of ecclesiastical fasts. They point not indistinctly to benefice and almsgiving as the fasting which God approves. "Is such the fast that I have chosen?" asks the later Isaiah in one of his bursts of impassioned eloquence—"the day for a man to afflict his soul? Is it to bow down his head in a rush, and to spread sackcloth and ashes under him? . . . Is not this the fast that I have chosen?" to which the answer is, "to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke?" Is not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?"

And even in the late days of the return from the Exile, the prophet Zechariah, when consulted about fasts, has no word of commendation for them. The custom had grown up in Babylon of keeping four days of fast in commemoration of four crises of the national catastrophe. Some residents at Bethel sent Sherezer and Regem-melech to ask the prophet if they should be continued now that the people was restored. The only reply of Zechariah is, that their fasts had been nothing to God. "They are but a sign," he says, "to the people, to afflict their soul; for they have not turned from their sins, and therefore will not be accepted by God." He then bids them to speak the truth, to execute right judgment, to think no evil in their hearts, and to love no false oath, and then their fasts should be turned into joyful feasts (Zech. 8: 16-23).

Joel indeed, when his people was afflicted by the horrible scourge of a plague of locusts, says, "Sanctify a fast," in which, however, the rending of the heart, not of the garments, is the essential thing. Indeed, this view of the utter uselessness of fasting is itself, and apart from contrition and well-doing, became "almost a commonplace of Jewish theology." "So it is," says the son of Sirach, "with a man that fasteth for his sins, and goeth again, and doeth the same: who will hear his prayer? or what doth his humbling profit him?" But the special day of humiliation enjoined by Joel had no connection with any prescribed or recurrent fast. It was a day of abstinence naturally at a season of overwhelming misfortune. Moreover, the drift of recent criticism seems to be in favor of regarding Joel, not by any means as the earliest of the prophets, but on the contrary, as one who wrote at a late epoch.

It will, I think, be conceded, then, by all, that, apart from occasions when fasting is a natural concomitant of the humiliation which accompanies great trials, the practice of fasting occupies in the Exile.

characteristic of the disciples of Christ." Was Sinai? For of the great Day of Atonement—the day (*yoma*) of the year *par excellence*, the day which Philo strikingly calls "the feast of the Fast"—with all its gorgeous, stately, and deeply significant ceremonial, we find not the faintest trace throughout the long centuries of Jewish history, from the days of the Exodus down to the Exile. There is not so much as a hint that it was known to Joshua or to the Judges. Not even in the eminently sacred book of Chronicles is it ever or anywhere indicated that its regulations were carried out by any king or by any priest. There is not a syllable from which we could infer that Eli, or Ahimelech, or Zadok, or Abiathar, or Jehoiada, or Hilkiah, observed it. David does not refer to it in his Psalms, nor Solomon in his Proverbs, although in both there are so many passages in which an allusion to its striking symbols would have been singularly appropriate. Neither good Hezekiah nor good Josiah show a sign that they had heard of the expiation in the Holy of holies, or of the scapegoat for Azazel.

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It is the same with the other prophets.

To criticise pictures, to talk learnedly of railroad stocks and their dividends, to tell the last gossip of the club about popular authors, to compare actors or actresses of the same role in some great play of Shakespeare, to know the names of the swiftest steamers, to tell the hours and minutes of the favorites, to describe the last dinner in a fine house, and the glass, the jewels and art treasures of the owner, and covet them all; does this rise as the ideal to any young man in this struggling world? Is this the last product of nineteen centuries of Christianity? How does this compare for manhood with the lowly Nazarene, as He stands in the court of the Gentiles and hurls the cattle and their owners out of the citadel of religion, and makes it possible for the outcome to come up there and find the heart of God? My friends, to that end not, and giveth God thanks." All that He says is, whenever we practice fasting, it must be practiced to God in secret, not ostentatiously to men. It does not seem correct even to say that our Lord assumes that all His disciples will do it. He might have said exactly in the same way, "Whenever you take the vow of the Nazarene, do it humbly," whereby He would indeed have sanctioned the taking of such a vow, but no one would have argued that He made it of general, still less of universal, obligation.

With the exception of St. Luke's mention that Anna, a daughter of the old dispensation, practiced "fastings," there is not a word more about fastings in the four Gospels. St. John, the last and most spiritual voice of Divine revelation, in his five books does not say as much as once mention it. Nor does St. Peter, the great *primus inter pares* of the Apostles; nor does St. Jude; nor, Nazarite as he was, does St. James, the Lord's brother; nor is it so much as alluded to in the Epistle to the Hebrews. Some will doubtless refer to Matthew 17: 21; Mark 9: 29. "This kind goeth not out but by prayer and fasting," which, with the words which follow, is quoted in most theological dictionaries as decisive on this subject. But if we turn to the text of the R. V. we shall see that, in that final utterance of the best scholarship of England, Matthew 17: 21 has no existence, except in the margin, and the critical evidence which justifies its exclusion is to most scholars decisive. It has no place in Aleph or B, in 33, in the *Codices Corbeienses*, in the Coptic, Ethiopic, Sahidic, Jerusalem, Syriac, and other versions, and it is virtually rejected by Eusebius. It almost certainly originated in Western and Syrian interpolation.With the exception of St. Luke's mention that Anna, a daughter of the old dispensation, practiced "fastings," there is not a word more about fastings in the four Gospels. St. John, the last and most spiritual voice of Divine revelation, in his five books does not say as much as once mention it. Nor does St. Peter, the great *primus inter pares* of the Apostles; nor does St. Jude; nor, Nazarite as he was, does St. James, the Lord's brother; nor is it so much as alluded to in the Epistle to the Hebrews. Some will doubtless refer to Matthew 17: 21; Mark 9: 29. "This kind goeth not out but by prayer and fasting," which, with the words which follow, is quoted in most theological dictionaries as decisive on this subject. But if we turn to the text of the R. V. we shall see that, in that final utterance of the best scholarship of England, Matthew 17: 21 has no existence, except in the margin, and the critical evidence which justifies its exclusion is to most scholars decisive. It has no place in Aleph or B, in 33, in the *Codices Corbeienses*, in the Coptic, Ethiopic, Sahidic, Jerusalem, Syriac, and other versions, and it is virtually rejected by Eusebius.

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WHO WROTE THE BIBLE? By Washington Gladden. Boston: Houghton, Mifflin & Company. Price, \$1.25.

This volume is called "a book for the people." Dr. Gladden attempts to answer some of the questions which not only critics, but people at large, are asking everywhere. The position of advanced Biblical criticism is taken by the author; and Dr. Gladden silences the claim, as so many are doing lately, that a scholar and a Christian cannot abandon the old traditional views of the old, traditional view, and the great and marvelous truths which it holds and ever will hold. This is a work of wisdom and fact that is too often forgotten: —

"What is the power that has wrought all this? It is God. If you ask for a proof of the existence of God, I point you to the life of the Jewish people as the Bible records it. *That history is the revelation of God.* In the record of this nation's life, in its privileges and its vicissitudes, its captivities and its deliverances, its chastenings, its institutions and its laws, its teachers and its legislators, its seers and its lawgivers, in all the forces that combine to make up the great movement of the world, I see God present all the while, shaping the destinies of nations, no man can pervertly say it may not have been, till at last it stands on an elevation far above the other nations, breathing a better atmosphere, thinking worthier and more spiritual thoughts of God, obeying a far purer moral law, holding a nobler ideal of righteousness — probably the noblest in the world — than any nation in the national consciousness; as the family established and honored as in no other nation; women lifted up to a dignity and purity known nowhere else in the world; the Sabbath of rest sanctified; the principles of the Decalogue fastened in the convictions of the people, the sun foundations laid of the kingdom of God in the world."

This lies at the root of the whole matter, and not simply of Old Testament criticism. We can command to the people this volume; for in it will find much to increase their faith, if they will see that some old views must be abandoned. Those desiring the truth above everything else, will find at least the way to it pointed out in popular and clear language.

FROM MANGER TO THRONE. By Rev. T. De Witt Talmage, D. D. Historical Publishing Company: Philadelphia, Pa.

The publishers can well call this the "monumental work" of Dr. Talmage. As the title too faintly implies, it is a life of Christ; and it is written so "a business man, getting home at 8 o'clock at night and starting from home next morning at 7 o'clock, may profitably take up, and, in the few minutes before he starts and before he returns, read in snatches and understand." It is needless to say that it is written in the picturesque vivid style, both of language and thought, which characterizes all of this celebrated clergyman's work. Even the titles of the various chapters indicate this, as "Morning Glories," "Folding up a Cyclone on Geenastreet," "Dementia and Hunger in Memphis," "Dementia and Hunger in Memphis," "One need not expect to find a closely critical or scholarly biography, for if one does, he will be disappointed. As this handsome book is sold only by subscription, it is to be presumed that there will be many subscribers; for Dr. Talmage has hosts of admirers everywhere. It is copiously illustrated, and the colored plates, usually poor, are in this volume of excellent beauty.

Magazines and Periodicals.

"Visions," by Rev. George Edward Reed, D. D., LL. D.; "Primitive Man," by Thomas Scott Bacon, D. D.; "Professor Huxley's Latest Contests against the Christian Faith," by Rev. Geo. W. King; and "A Few of the Chief Contests between the Essential Doctrines of Buddhism and of Christianity," by Sir M. Monier-Williams, K. C. I. E., are the articles served to readers in *Christian Thought* for April. New York: Wilbur, Ketcham & Company.

The June Sanitarian has some timely papers, among which may be mentioned: "Prevention and Cure of Disease," by G. D. Conn, A. M., M. D.; "Shall the United States have a Department of Public Health?" by Committee of American Medical Association; "The Hygienic Value of Forests," by Prof. E. Ebermeyer; "Physical Hygiene and the Bicycle," by A. D. Rockwell, M. D. The American News Company: New York.

The *Missionary Review of the World* for July is brighter and more interesting than usual. It is a breath of missionary effort and zeal. Funk & Wagnalls: New York.

Cassell's Family Magazine for July opens with a new serial story by George B. Burgin, called "A Quaker Girl." "London's Drinking Water" is a paper full of information on the subject. New chapters are given in "The Temptation of Dulce Carruthers." Two complete stories, and miscellaneous papers on interesting topics, with fashion notes

AN AMERICAN GIRL IN LONDON. By Sara Jeannette Duncan. New York: D. Appleton & Company.

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The publishers can well call this the "monumental work" of Dr. Talmage. As the title too faintly implies, it is a life of Christ; and it is written so "a business man, getting home at 8 o'clock at night and starting from home next morning at 7 o'clock, may profitably take up, and, in the few minutes before he starts and before he returns, read in snatches and understand." It is needless to say that it is written in the picturesque vivid style, both of language and thought, which characterizes all of this celebrated clergyman's work. Even the titles of the various chapters indicate this, as "Morning Glories," "Folding up a Cyclone on Geenastreet," "Dementia and Hunger in Memphis," "Dementia and Hunger in Memphis," "One need not expect to find a closely critical or scholarly biography, for if one does, he will be disappointed. As this handsome book is sold only by subscription, it is to be presumed that there will be many subscribers; for Dr. Talmage has hosts of admirers everywhere. It is copiously illustrated, and the colored plates, usually poor, are in this volume of excellent beauty.

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AN AMERICAN GIRL IN LONDON. By Sara Jeannette Duncan. New York: D. Appleton & Company.

CHARLES GRANDISON FINNEY. By G. Frederick Wright, D. D., LL. D. Boston: Houghton, Mifflin & Company. Price, \$1.25.

The name of Professor Wright is in conjunction with the name of President Finney is a happy combination, and we are not disappointed to find an interesting and appreciative biography of one of the ablest American religious leaders, in many respects. But President Finney will be known chiefly as an evangelist, rather than as a scholar, a philosopher, or an educator. Indeed, Prof. Wright himself acknowledges that "Finney came to Oberlin without a formulated system of theology in his mind. . . . The commencement of his teaching in Oberlin was the commencement, also, of his systematic study of theology." President Finney was a man of heart; and it is sadly true that he has reached the last page, so beguiled does it flow on from beginning to end.

THE IRON GAME: A Tale of the War. By Henry F. Keenan. New York: D. Appleton & Company.

A story of deep interest for the boys; because, for many generations yet to come, those tales which embody in themselves any references to our Civil War, will be read. There is a graphic picture of the state of things just previous to the war, and Jack Sprague is only a representative of hundreds of other young men in our Northern cities and towns. The happy union of Jack and Kate Boone is, however, only one finale of too few of such a character when the dreadful war was over. This, perhaps, is Mr. Keenan's best story; it is certainly in its timely interest.

IRMOLA. By Joseph Ignatius Kraszewski. New York: Dodd, Mead & Company. Price, \$1.

A very touching and tender story. It is of a poor and friendless old man, "Irmola," To one who desires to get a view of Poland and Polish life and character — though that life and character are like those, for the most part, of the rest of the world — will find here special marks of interest. To trace the emotions of happiness, pleasure, and satisfaction as they moved in the heart of Irmola, by no means an unpleasant part of this story.

The author here brings out his best points, though his descriptions are sometimes graphic and vivid. Mrs. M. Carey is the translator.

CHANSONS POPULAIRES DE LA FRANCE. Edited, with introduction and notes, by Thomas Frederick Crane, A. M. New York: G. P. Putnam's Sons.

This is another "Nugget" in the Knickerbocker Series, and gives a selection from popular ballads of the French. Ballads of any nation are always the most popular, and deal with substantially the same subjects. Looking at the titles alone of these songs, we should almost conclude that we were reading some old English ballads; as, e. g., *La Jolie Fille de la Garde* and *Les Trois Tambours*. And yet, too, the ballads, like those of the French, have a peculiar and distinct flavor. Prof. Crane says that the songs which he has here edited with such skill and scholarship are but "frasenmery and represent very imperfectly and represent very imperfectly the original form." We need not add that the printing of this volume is beautiful, and the illustrations, from the collections of Champfleur and Mendes, are in keeping.

THE STORY OF AN ABDUCTION IN THE SEVENTEEN CENTURY. By J. Van Lenden. New York: W. S. Gottsberger & Co.

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The Sunday School.

THIRD QUARTER. LESSON II.

Sunday, July 12.

John 1: 29-42.

REV. W. O. HOLWAT, U. S. N.

CHRIST'S FIRST DISCIPLES.

L. Preliminary.

1. GOLDEN TEXT: "Behold the Lamb of God, which taketh away the sin of the world" (John 1: 29).

2. DATE: A. D. 27, the last of February; just after the Temptation in the wilderness.

3. PLACE: Bethabara, a village at the foot of the Jordan, opposite Jericho.

4. CONNECTION: The Evangelist omits the story of the human birth of our Lord and the thirty years of preparation, and takes up the story at the point where he personally joins it.

5. HOME READINGS: Monday—John 1: 20-31; Tuesday—John 1: 35-42; Wednesday—Luke 5: 1-11; Thursday—Luke 5: 27-32; Friday—Mark 1: 14-20; Saturday—Luke 9: 57-62; Sunday—Matt. 19: 27-30.

II. Introductory.

We stand in our lesson to-day at the *prime origin*, as Bengel calls them, of the Christian Church; "beside the tiny springs," says Edersheim, "that swelled into the mighty river which, in its course, has enriched and fertilized the barrenness of the far-off Gentile lands." Jesus, fresh from His wilderness temptation, is as yet unknown by word or act, and as yet without a disciple. It was the Baptist's testimony which stirred the hearts of His own followers when, on seeing Jesus approach him, he exclaimed, "Behold the Lamb of God which taketh away the sin of the world!" He had seen the Spirit of God descend dove-like upon Him, and when he baptized Him, the first step in an intention to become His pupil if He would accept them.

38. Jesus turned—As He always turns to every inquiring soul. *Whom seek ye not whom?* Evidently He would test them—make them define to their own hearts, as well as in speech, what their real purpose was.

"This is the first thrilling word which the Eternal Word uttered in the tongue of our Evangelist" (Whedon). *Rabbis, where dwelt* (R. V., "abidest") *thou?*—an answer indicating baseness or embarrassment; they do not understand as yet the new Rabbi; an answer, too, which implies a wish for a longer and more private opportunity for conversation than the present occasion permitted. Possibly, in addressing Him as "Rabb," and inquiring where He lived, they intimated their wish to become His disciples.

39. Come and see—R. V., "come, and ye shall see." Came and saw—a temporary lodging, for His home was in Galilee, and He went thither the next day. It may have been a tent or a cave; or it may have been the house of a friend, a "son of peace."

Abode with him that day.—Edersheim conjectures that it was on a Sabbath day.

About the tenth hour—four o'clock in the afternoon, according to the Jewish reckoning, or 10 A. M., according to the Roman; it was probably the latter. The hour and the day were never forgotten by John. Says Whedon: "There did Andrew and John spend the residue of the day in converse with Jesus; and there did they, these two disciples of the Baptist, come to that faith in Jesus by which, without an 'if,' or qualification, they could say to Simon, 'We have found the Messiah!'"

40. Andrew.—The word is derived from a Greek noun meaning "man." In the early Gospel history His name takes precedence of that of His brother—"the city of Andrew and Peter," for example; but, later on, Peter far surpassed His brother in leadership and distinction. Two pairs of brothers belonged to the apostolic band—John and James, Andrew and Peter. *He first findeth* (R. V., "he findeth first"). *His own brother Simon.*—Commentators explain these words as implying that both Andrew and John set out each to find His brother, and that Andrew was the first to succeed. *Found the Messias* (R. V., "Messiah"). . . . *Christ.*—*Messiah* is simply the Hebrew equivalent for the Greek "Christos," meaning "anointed." Writing for a Greek community, the apostle gives the Greek rendering of the word. "The stress is on 'we have found,' implying a long search" (Meyer).

A grand and a joyful *Eureka*, and expected by the world for about forty centuries (Bengel).—Who can tell what might have happened if Andrew had been of a silent, reserved, uncommunicative spirit like many a Christian in the present day? Who can tell if his brother might have lived and died a fisherman on Galilee lake? (Kyle).

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Review of the Week.

Tue. av., June 23.

— W. G. Shaw, of Beverly, tried to kill his daughter and her supposed lover, and then killed himself.

— A Home Rule motion in the House of Commons was voted down, 101 to 116.

— The Standard Oil Company's workings in Germany are to be investigated.

— The naval battalion may draw \$12 per head from the United States for arms and equipments.

— The International Congress of Homeopathic Physicians convened at Atlantic City yesterday.

— Three boys were drowned yesterday near Washington, Pa. One of them had recently failed her to four millions of dollars.

— England has appointed Sir George Baden-Powell and Mr. W. Dawson, of the Canadian Survey department, arbiters in the Bering Sea dispute.

— Professor George M. Mowbray, the inventor of nitro-glycerine, died at North Adams Sunday night.

Wednesday, June 24.

— Armed Kurds hold an English girl a prisoner in defiance of the English consul.

— The trial of the New Haven Railroad directors as being responsible for the Fourth Avenue tunnel accident, was begun in New York.

— England sympathizes with the Chilean insurgents.

— Bardsey has made a complete confession.

— Charleston, S. C., had an earthquake shock last night.

— Alley Brothers & Place, leather dealers, have assigned; they claim to have assets above liabilities.

— Canada makes sugar free at a cost to her revenue of \$3,000,000.

— The Harvard Law School Association held its quinquennial celebration yesterday.

— A despatch says that the Russian government has now forbidden Jews to emigrate.

Thursday, June 25.

— The New York railway officials were all acquitted.

— Mrs. Leavitt, the W. C. T. U. round-the-world organizer, was given a reception in Berkeley Temple.

— The total yield of wheat in Kansas is estimated at over 75,000,000 bushels; a new weed of the mustard family menaces the wheat crop in North Dakota.

— A Comte against Superior Court Judge recognises Bulkeley as governor of that state.

— Brit's objects are forbidden to catch in Berlin Sea until May 1, 1892.

— A statue of Henry Ward Beecher was unveiled in Brooklyn yesterday.

— Cloudbursts and hurricanes in Iowa yesterday caused great devastation. In Cherokee, 75 houses were carried away.

— The Harvard Commencement dinner was a brilliant occasion. Chief Justice Fuller was one of the speakers.

— Mr. Gladstone's health has weakened since his attack of the influenza.

— It is reported that Parnell and Mrs. O'Shea have been privately married.

— Since July 1, 1861, this country has paid over a billion and a quarter to survivors of the war of the rebellion, the Mexican war, and the war of the Revolution, or their widows and children.

— Emperor William proposes to raise by lottery 8,000,000 marks, to be used in the work of combating slavery in Africa.

— The British Education Bill passed its second reading.

— Frederick Brokaw, of Princeton College, was drowned at Long Branch in a heroic attempt to save the life of a young woman, who perished with him.

Friday, June 26.

— At least fifteen miles of territory in the Northwest were devastated by the recent floods.

— A terrific thunder storm in Austrian Styria set fire to three villages.

— Six thousand bakers strike in Paris; the bakers and grocers will join them.

— E. Marguès & Co., boot and shoe firm, assign for \$40,000.

— Col. A. G. Browne, lawyer, journalist and banker, died in this city.

— Canada is to investigate the working of prohibition in other countries.

— The "Fuerst Bismarck" broke the eastern record to Southampton.

— The Moqui Pueblo Indians threaten to go to war to prevent the compulsory education of their children.

Saturday, June 27.

— Harvard won in the race on the Thames.

— Connecticut was visited with the most severe thunder storm of the season.

— Our commercial treaty with Spain goes into effect in September next.

— Hon. John B. Alley has made an assignment.

— Nearly 900 young men are seeking admission to Harvard this year.

— Work upon the first of the World's Fair buildings—the Woman's building—was begun yesterday.

— The Bowdoin College scientific expedition to Labrador sails to-day.

— A cyclone at Mt. Carmel, Pa., killed six men and damaged property.

— The Quincy disaster has already cost the Old Colony Company more than \$400,000, and there are six cases of injury yet pending.

— Secretary Foster will resign the trade dollar bars and subsidiary silver into other denominations.

— Rev. Charles Spurgeon is seriously ill.

Monday, June 29.

— A disorderly scene occurred in the Italian Chamber of Deputies during a discussion of the foreign policy of the government.

— The World's Fair officials have given to the Illinois Central Railroad the monopoly of carrying people to the Exposition grounds.

— Desperate moonshiners and murderers have been captured in West Virginia.

— The new steamship, "La Touraine," beats the best record on her maiden trip from Havre.

— The World's Student Conference opened at Northfield.

— The British and United States cruisers will sail to Bering Sea in company.

THE CONFERENCES.

(Continued from Page 5.)

seat plan have been received from 180 persons. The King's Daughters furnished the graduation dinner for the Monson Academy in the vestry, clearing \$30. Written examinations have been introduced into the Sunday-school, and \$40 worth of new books and a new catalogue have been provided for the library. Some welcome improvements have been made at the parsonage.

N. E. SOUTHERN CONFERENCE.

Provident District.

The Methodist church at Warren held a very interesting concert on Sunday evening, June 21. The literary and musical exercises were of a high order of merit. The vestry was tastefully decorated for the occasion. Rev. E. P. Phreaser is pastor.

Bristol observed Children's day on the same date. Before the exercises two children were baptized by the pastor, Rev. W. F. Davis. The fan exercise by twelve girls, each reciting a verse of poetry and raising a fan which she carried in her right hand, and at the close singing a verse in which the fans were used to denote inflections of the music, and the exercise by the flower mission band of eight girls, each carrying a bouquet, which at the end of each recitation was placed on a large evergreen cross, were the chief features of the concert. Mr. G. H. Peck, the superintendent, presided.

At Phenix the members of the Epworth League recently held a very successful lawn

festival on the grounds of Mr. Henry Howard. Dr. A. E. P. Albert's recent article in ZION'S HERALD, entitled, "The Negro in the South—What will Become of Him?" was the subject of a lengthy editorial in the columns of the Providence Journal of June 26. The position taken by the Doctor was accepted by the writer, and the paper was commended very highly.

— A Home Rule motion in the House of Commons was voted down, 101 to 116.

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